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Pastoral Care for Saints and Sinners

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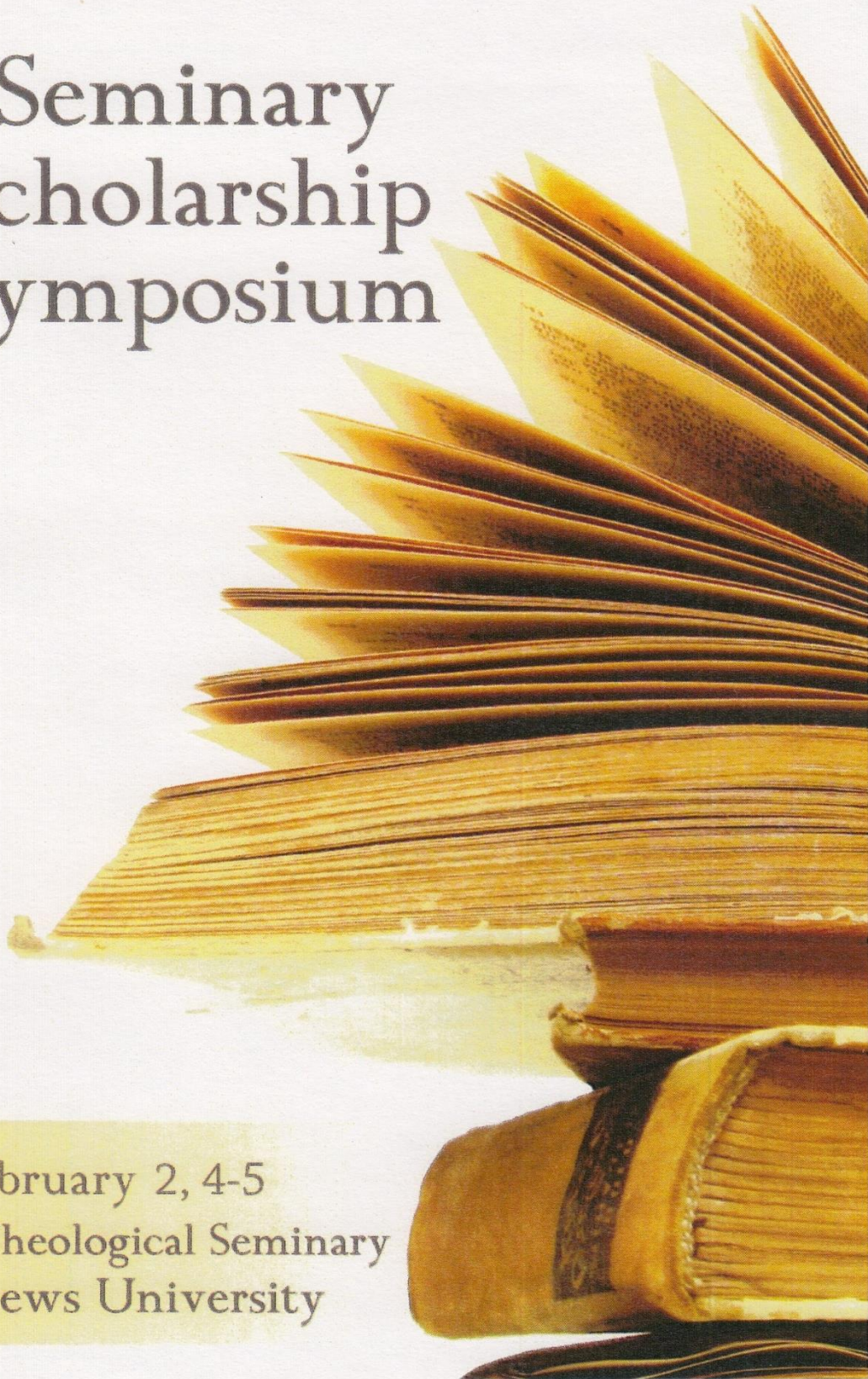
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S I X T H A N N U A L

Seminary Scholarship Symposium

February 2, 4-5
SDA Theological Seminary
Andrews University





DAVIDE SCIARABBA, PhD Student

The Issue of Sportive Competition: A Biblical Analysis and Philosophy

The issue of competition in sports remains a controversial one in the Church. But competition not only affects sports, but also many other aspects of life. Both competition and sports have to be understood on the light of a holistic understanding of life, within a Christian worldview because both can be useful to convey moral values and Christian principles. Sports of competition are very seldom mentioned in the Bible for religious and cultural reasons. But in the New Testament, and in a special way in the Pauline writings, we find some explicit allusions to the sports world through some very interesting sportive metaphors. We find also an explicit mention of the word for competition in I Timothy 4:7: "I have fought the good fight." Depending on how we understand the concept of competition within Christian ethics we will act in one way or another. Our exegesis of the passage shows that competition can be an ethical choice based on acting well ("fighting well") and not necessarily a discriminate choice of just judging things as good ("the good fight") or bad. Understanding this concept in this positive Pauline manner gives us the urgent task to look for good ways to afford competition in our everyday life, instead of declaring it always bad, for no other reason than avoiding its risks and preventing its eventual problems. The Biblical concept of competition pushes us to afford the competitive activity as a stimulus for the individual within the community, that may contribute in a powerful way to the process of sanctification.

PETER SWANSON, PhD

Pastoral Care for Saints and Sinners

An examination of the role of the Seventh-day Adventist church in the provision of pastoral care to individuals with gender-identity confusion; same-sex attraction; histories of same-gender sexual activity; active homosexual or bisexual lifestyles; and those with transgender or intersex issues.

2010 Seminary Scholarship Symposium



The discussion references, pastors' personal attitudes and professional responsibilities; the congregational context; the influence of biblical interpretations, theological perspectives, philosophical considerations, and sociological forces upon pastors' and parishioners' understanding; and the variability of life experiences of individuals who do not describe themselves as heterosexual.

DOJICIN ZIVADINOVIC, PhD student

The Deadly Wound, the French Revolution, and the Origins of Adventist Eschatology

The connection between Napoleon's deposition of Papal secular power in 1798 and the prophecy of the "deadly wound" described in Revelation 13:3 has been one of the main pillars of Adventist eschatology. Yet, the vast majority of Protestant expositors from the 19th century and even the father of Adventist movement, William Miller, did not subscribe to this parallel, so elemental to Adventist students of prophecy. Miller, for instance, believed that the deadly wound was inflicted by Goths who "wounded" the ancient Roman Empire, the prophetic wound being "healed" through the rise of papal state-church in the 6th century AD. The question is: How and why did Seventh-day Adventists come up with a new interpretation, and what is the significance of this dissent from the 19th-century Protestant historicist mainstream?

Seventh-day Adventist Theological Seminary

PASTORAL CARE FOR SAINTS AND SINNERS

Presented by Peter Swanson at the Seminary Scholarship Symposium

2-05-10

ABSTRACT

An examination of the role of the Seventh-day Adventist church in the provision of pastoral care to individuals with gender-identity confusion; same-sex attraction; histories of same-gender sexual activity; active homosexual or bisexual lifestyles; and those with transgender or intersex issues.

The discussion references, pastors' personal attitudes and professional responsibilities; the congregational context; the influence of biblical interpretations, theological perspectives, philosophical considerations, and sociological forces upon pastors' and parishioners' understanding; and the variability of life experiences of individuals who do not describe themselves as heterosexual.

PAPER

Among Seventh-day Adventists, Pastoral Care is provided by individuals with varying levels of training, expertise, and experience. They are all on their own personal journeys toward acceptance of, compassion for, and ministry to sinners of every variety. Some are unduly strict and exacting and others are overly lenient and permissive.

Pastoral care is provided from within a context. In some settings, pastoral care is a major focus of congregational ministry. Elsewhere, other priorities absorb most of the pastor's time and best energies. Those providing pastoral care may enjoy the generous support of members, or their efforts may be impeded by unsanctified attitudes that prevail within the congregation.

The practice of pastoral care is informed by a range of biblical interpretations, theological perspectives, and philosophical considerations that are themselves influenced, to a greater or lesser degree, by sociological forces and the practical realities of life.

Pastoral care is provided to individuals with their own distinct histories and whose complexities of life vary from one person to the next. These persons may be attending or non-attending church members, estranged or former members, or non-members with various degrees of connection to the church. There are others in the surrounding community who are not

affiliated with the church in any way who also need the compassionate care of the congregation.

Adventist pastoral care, as it is currently practiced, may be inadequate at times and perhaps wrong-headed or hurtful in some settings. However, on the whole, the pastoral care that is provided by ministers and local congregational leaders is a readily available source of support, encouragement, and instruction that addresses well the ordinary needs of most members.

What is generally lacking is the kind of focused pastoral attention that addresses the distinctive needs of persons with: gender-identity confusion; same-sex attraction; histories of same-gender sexual activity; active homosexual or bisexual lifestyles; and those with transgender or intersex issues.

Very few pastors are qualified to address clinical needs that these individuals may have. As they make best efforts to minister to these persons and their families pastors may expect to encounter the following personal and professional challenges:

The Pastor and Personal Change

The attitudes that pastors and others have towards persons who are not clearly heterosexual vary widely from loving acceptance to impassioned denunciation. Under-shepherds are called to emulate the Good Shepherd who came not to condemn, but to save.¹ When unsanctified attitudes prevail in church leaders' hearts and minds, these need to be identified, confronted, and changed.

It is the work of the Holy Spirit to effect this change. It is the work of persons with unloving attitudes to earnestly seek transforming grace from God, and to mingle much with those they are inclined to despise. Unfamiliarity breeds contempt for those one shuns. Fellowship with people reveals the broad range of shared similarities and dispels myths and misconceptions.

Two opposing values are reflected in attitudes and practices of pastors. On the one hand,

there are those with a firm commitment to rid the congregation of anything or anyone that could bring God's displeasure upon the church. They point out that the sin of Achan provoked God's anger toward Israel. He said, "There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you."²

To these pastors, sin is a communicable disease that contaminates those who associate with sinners and it is the solemn duty of church leaders to discern who, in the congregation, is practicing sin, and to root it out. The importance of the distinctiveness of God's people, and isolation from evil is emphasized. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."³

By contrast, there are pastors who believe that hospitality and the welcoming of strangers into fellowship is the essence of Christianity. Jesus is the "Friend of sinners"⁴ who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."⁵ He is the Rescuer who, at great personal cost, ventures out into the perilous wilderness to deliver the lost sheep from its self-imposed extremity.⁶

To those who espouse this view, the church is not an exclusive society of sinless saints, but a haven where it is safe for sinners to gather; where they can rejoice together as they witness the restorative power of God's mercy and grace at work.

Regrettably, instead of seeing Justice and Mercy locked in an embrace,⁷ some church members may draw battle lines when the fate of one or another sinner is debated; while they fail to see the irony that their disunity is evidence of their own alienation from Christ.⁸

Pastors must avoid becoming embroiled in such controversy. Theirs is the duty to be both just and merciful, to hate what God hates and to love what God loves. Jesus loved people

too much to overlook the sins in their lives that separated them from Him.⁹ Church leaders who love their people well, will admonish those whose sins of any kind are alienating them from a right relationship with God. But they will do so in such a winsome way that hearts will be softened by their kindness; not hardened by ruthless rebuke.

The Values of Pastoral-Care Providers

Adventists hold to a high view of Scripture as the infallible revelation of God's will. They believe that Scripture informs readers and hearers about the necessity, and the Means of salvation and how to avoid the ultimate state of non-being that results from disconnection from the Source of eternal life.

Persistent sinning distorts one's perception of good and evil and leads to the disintegration of one's vital connection with God. Responding to God's initiatives and overtures results in a deepening of the saving relationship with Him. Transformation of the life grows out of intimacy with Jesus.

The commandment that forbids sexual sin is explicit,¹⁰ but opinions among Adventists differ about the interpretation of Bible texts that refer to homosexual acts.¹¹ Confronted by these divergent views, pastors face perplexing decisions.

They can take the position that is advocated by some that homosexual activity by consenting adults in a committed, monogamous relationship is not wrong, but rather is an example of love in action. If they are right about this understanding of Scripture, then they will be able to bring comfort and relief to many guilt-burdened souls. However, if they are mistaken in their belief that this practice is sanctioned by Scripture,¹² then they will be guilty of crying peace and safety when there is no safety¹³ and, in failing to warn of imminent peril, they will have the blood of sinners on their hands.¹⁴

Alternatively, they could adopt the position that Scripture clearly condemns all homosexual activity and describes it as an abomination to God.¹⁵ Even if they were to present this conviction in the most tactful, loving, appropriate way, they would inevitably offend some who may, in response, steel their hearts against the church and God and resolutely set their feet on the path to perdition.¹⁶

The issue is broader and deeper than the policies or teachings of the church, and the acceptance or non-acceptance of certain sinners into fellowship. It has to do with the salvation of precious souls for whom Christ died. More important than the opinion of this pastor or that theologian is what God reveals, and the response of the person to the still small voice that says, this is the way, walk in it.¹⁷

Pressured by strong opinions on both sides of the debate, pastors need to study the issues thoroughly, reflect deeply, and earnestly seek the guidance of the Holy Spirit as they aspire to do their best in providing faithful pastoral care to individuals within their circles of influence.

The Context of Pastoral Care

Some congregations welcome sinners of all kinds with open arms. Many don't.

Those who view the church as a refuge for broken, faltering people, expend much effort to provide opportunities for fellowship and restoration. They believe that the focus of ministry is to do as Jesus commanded, to love one another,¹⁸ and to do good to all people and especially to those who are members of the household of faith.¹⁹

Astonishment is what you feel when you are loved uncritically, unsparingly, audaciously. It is the quintessence of incarnational ministry for a congregation to put love into action in this way. When undeserving people are loved wisely and well they are exposed to the transforming influence of grace, and if they do not resist Love's overtures, their lives will be transformed.

However, best-intentioned loving can go awry. Pastoral care-givers must remain alert and shield the congregation from the menace of unhealthy enmeshments, morbid dependencies, illicit intimate relationships, and the depraved activities of opportunistic predators.

While remaining sensitive to the strong inclination of loving people to avoid conflict and unpleasantness, church leaders must not flinch from love's imperative to rebuke, reprove, and admonish²⁰ those who cling to, and cherish their sins of any kind. That love is not love that stands silently watching as a blind man walks toward a precipice. It is not love that says, I don't want to startle him or cause him fear or distress. I highly respect his right of self-determination so I won't interfere. Love runs!²¹ Love shouts, Stop!

Congregations need to carefully select, for positions of leadership, those persons whose lives are consistent with the high privilege of being role models for the congregation.²² Both within the church and in the surrounding community more and better is expected of those in positions of religious leadership than of those who lack spiritual maturity.²³

In the same world where there are churches that welcome sinners into fellowship, there are churches that are hostile toward sinners. The fortress mentality of these church members leads to diligent efforts to keep themselves unspotted from the world.²⁴ Exclusiveness prevents these persons from recognizing that it is possible to remain untainted while embracing the prodigal son or daughter. To loveless religious leaders Jesus uttered His sternest rebukes for pretending to be righteous while cunningly masking their neglect and oppression of others with sanctimonious boasting about their good works²⁵

Pastoral care of hypocrites is a thankless task. When people are rich and increased with goods, and in need of nothing,²⁶ it is hard to convince them of their true state of spiritual destitution. When their ardor for imposing righteous living upon others is used to cloak hate-speech and gay-bashing, these individuals must be confronted. Let no corrupt communication

proceed out of your mouth. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.²⁷

The sin of coldheartedness and injustice toward any who are somehow different; and toward the socially disenfranchised and outcasts of society must be denounced. Thou shalt neither vex a stranger, nor oppress him.²⁸ Thus speaketh the LORD of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.²⁹

Inasmuch as we turn people with same-sex attraction away from the church, we dismiss their Savior from our midst.³⁰

The Person

Whether it was for the openly promiscuous woman at the well³¹ or for the night-cloaked, secretive Pharisee,³² Jesus shaped His pastoral care to the specific needs of individuals.

His under-shepherds are called to minister as He did and to address the varied spiritual and existential needs of all types of people, including persons with same-sex attraction and/or homosexual experiences.

The goal of pastoral care is neither advice-giving nor problem-fixing. It is a mutual quest for an unfolding understanding of God's purposes. It is a Wisdom-inspired journeying together that empowers people to find ways to deal with their internal issues and external challenges, and it is about hearing stories and telling stories.

They were wrapped around each other there in Rebekah's womb, but from day one those twin boys were remarkably different. Esau was red and hairy.³³ He grew up to be a macho man, a big-game hunter. He loved the rough and tumble of outdoor life. When he laughed it was like

the basso profundo roar of a mountain lion.

Jacob was a smooth man. No hair on his chest. A plain man who much preferred singing in his lyric tenor voice to his mother in the tent than venturing out into the wilds. He was good at play-acting too, so it wasn't hard to impersonate his brother. Wearing Esau's sweat-soaked clothes, and with sheep skins on his arms and shoulders Jacob went in to fool his father--to trick him into giving to the younger, what rightfully belonged to the older twin.

You have hairy hands, said Isaac, and the smell of the field is upon you, but your voice is the voice of Jacob. A spasm of cognitive dissonance bewilders the blind old man. Are you really my firstborn son Esau?³⁴

Are you really who you say you are?

The struggle over identity isn't new. Who you are, who you profess to be, and who others think you are, are pivotal issues. A couple of vignettes are illustrative.

The young man is slightly built. He takes small steps when he walks. As long as he can remember, people have made snide comments about his girlish figure. He sometimes protests when people sneeringly call him gay. But they're not convinced. He's in denial, they insist. He's really gay, they say, he just doesn't know it yet. To which he replies, I can walk like flaming gays do, I can mimic their mannerisms and imitate the way they talk, but that's not who I am. I could choose to swagger when I walk and lower the pitch of my voice to make myself appear more masculine. But why should I do that? I'm happy the way I am. Back off and leave me alone. I'm hetero and proud of it!

All my life I've known that I am different says this young woman with angular features and close-cropped hair. I have the body of a woman, but I think like a man. I have a lot of guy friends and I enjoy doing the things men do, but I'm also attracted to women the way men are.

Who am I? Am I a man trapped in a woman's body, whatever that means? Am I a woman who has focused so much on things that interest men that I've cheated myself of the balance that comes from connecting with my feminine side? Am I really a man with a heterosexual interest in women, or a woman with same-sex attraction? Can I go either way, am I bi-sexual? I don't yet know who I am in terms of sexual orientation. Maybe I don't even fit into any of the usual categories. But I do know that, while I can't change what was given me at birth, I can choose how I will express my sexuality.

Some are certain and secure about their gender identity. Others are confused or undecided. For some there is a disconnect between what others think and self-perception. Whatever the case, private identity formation and one's public persona profoundly influence one's social interactions.

Jacob was a liar and a thief. His name meant supplanter--one who schemingly takes the place of another, who fraudulently obtains what is not rightfully his. And his identity was mirrored in his actions. But he wrestled with God and was changed. A new name was conferred on him and with it a new identity. No longer would he be known as Jacob the cheater. From that moment forward he would be known as Israel, the prince of God.³⁵

It is indeed a fearful thing to fall into the wrestling embrace of the living God.³⁶ Who knows what new name He will confer and what new identity He will bestow?

TALKING POINTS

1. Pastors' formal preparation to deal with issues related to homosexuality.
2. How to draw the line between Pastoral Care and Clinical Care.
3. The place of Pastoral Care, and its context-specific practice within congregations.

4. The quest for agreement about contentious issues, and the limits of tolerance.
5. How best to address the harmful attitudes and hurtful actions of some pastors.
6. How best to address the unsanctified attitudes of some members within congregations.
7. Finding wise and winsome ways to address sin issues in the lives of people.
9. Protecting the vulnerable while dealing patiently with sinners in transition.
10. The manner, the timing, the type, and the purpose of church discipline.

REFERENCES

¹John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

²Joshua 7:13 Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

³2 Corinthians 6:17, 18 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

⁴Matthew 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

⁵Matthew 11:28 Come unto me, all ye that labour and are heaven laden, and I will give you rest.

⁶Matthew 18:11-14 For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

⁷Psalms 85:10; 89:14 Mercy and truth are met together; righteousness and peace have kissed each other. / Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

⁸John 13:35; 17:22, 23 By this shall all men know that ye are my disciples, if ye have love one to another. / And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

⁹Mark 10:17-23 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

¹⁰Exodus 20:14 Thou shalt not commit adultery.

¹¹Leviticus 18:22, 23; 20:13; Romans 1:26, 27; 1 Corinthians 6:9, 10; 1 Timothy 1:10 Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. / If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. / For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. / Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. / For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

¹² Timothy 2:15; 2 Peter 3:16-18 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. / As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

¹³ Jeremiah 6:13-15 For from the last of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.

¹⁴ Ezekiel 33:3-6 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

¹⁵ Leviticus 18:22-24 Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.

¹⁶ Hebrews 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

¹⁷ Isaiah 30:21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

¹⁸ John 15:12; 13:35 This is my commandment, That ye love one another, as I have loved you. / By this shall all men know that ye are my disciples, if ye have love one to another.

¹⁹ Galatians 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

²⁰ Timothy 4:2; 1 Corinthians 5:1, 9-11, 13; 2 Corinthians 2:6, 7 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. / It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. But them that are without God judgeth. Therefore put away from among yourselves that wicked person. / Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

²¹ Luke 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

²² Timothy 3:6, 7 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

²³ Luke 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

²⁴ James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

²⁵ Matthew 23:14, 23 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

²⁶ Revelation 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

²⁷ Ephesians 4:29, 31 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

²⁸ Exodus 22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

²⁹ Zechariah 7:9, 10 Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

³⁰Matthew 25:41-46 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

³¹John 4:7-26 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou has nothing to draw with, and the well is deep: from whence then has thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou has well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

³²John 3:1-21 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

³³Genesis 25:24-26 And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

³⁴Genesis 27:18-24 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am.

³⁵Genesis 32:24-28 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince has thou power with God and with men, and has prevailed.

³⁶Hebrews 10:31 It is a fearful thing to fall into the hands of the living God.